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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

FUNDAMENTAL CLASSIFICATION OF MORAL QUALITIES OR A QURANIC VERSE EXPLAINED

[BY HAZRAT AMIR-UL-MOMINEEN]

Islam has laid down both categorical and detailed rules governing the moral conduct of man. It has divided the good and the bad moral qualities into different stages and grades, whereby each man can check and determine his own moral position and carve out a way for the acquisition of good qualities and the discarding of evil ones. In addition to this basic or fundamental classification which covers all the moral qualities, Islam has described each moral quality in detail, and has laid down a perfect order which governs all these qualities.

The fundamental classification of moral qualities is contained in the verse :

ان الله يامر بالعدل والاحسان وايتاي ذي القربي وينهي عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون (النحل ع ١٣)

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God enjoins equity, beneficence and treatment like that between relatives; and forbids evils which concern the individual alone and are not manifest, and those that are manifest and offend the feelings of others, and those that injure others. He admonishes you, so that you should leave behind a good remembrance." (XVI : 90).

In this verse virtues and vices are divided into three classes respectively, and these six classes cover all the good and bad moral qualities.

The *first* stage of virtue is *'adl* (عدل) or equitable dealing, that is to say, a man should deal with others as he is dealt with by them, and should repay the good done to him with an equal measure of good. He should also think equitably of others, that is, he should think of others as he desires that they should think of him. He should not repay good with evil nor expect from others good in return for evil. The word *'adl* (عدل) however excludes all such evils as are absolutely undesirable, for instance, abuse, falsehood, adultery, etc *'Adl* (عدل) permits man to mete out punishment to a trespasser in proportion to his offence, but does not permit him to punish an offender by doing in his turn an evil act similar to the one done by the offender, for vice is a poison, and a man who takes poison himself to punish another for having taken poison commits an act of folly and not of vengeance.

The *next* higher stage of virtue is *Iḥsan* (احسان) *i.e.*, beneficence, that is to say, a man should try to repay the good that is done to him by another, whether in matters affecting property, body or mind, by a larger measure of good, and that he should forgive those who trespass against him, except in cases when forgiveness would promote disorder and strife. This stage is higher than that of *'adl* (عدل) and a man can-

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not attain to it unless he has first accustomed himself to the first stage, otherwise it will only be a superficial transformation, liable to be reversed in a moment of aberration.

The *third* stage of virtue is described as *ita-i-zil qurba* (ایتاءِ ذي القربیٰ) that is to say, a man should do good to others neither in return for any good done to him nor in the hope of receiving good in return, as for instance, parents do good to their children, or brothers do good to brothers, under a natural impulse. Parents do not love or look after their children in the hope of receiving benefits from them in return. Even in the case of parents who are too old to expect that they would be alive by the time the child grows up, there is the same fondness and love for the child as in the case of parents who are still in their youth. This love of parents for their children, as I have said, is not prompted by the hope of gain ; it is an instinct. Parents never imagine that they are laying their children under any sort of obligation by loving them and looking after them. They are only satisfying a natural yearning and the thought of a material return or of any sort of obligation on the child never even enters their minds. This feeling, therefore, which parents or near relatives entertain for their children or relatives is much higher than *Ihsan* (احسان) or beneficence. In beneficence there is a certain feeling of self-complacency, a feeling that one is doing a good act, whereas in the love of parents or relatives for children and relatives, there is no such feeling of doing good to others. On the contrary, there is a feeling of relief and pleasure relating to one's self. This is the highest stage of virtue, and a man who attains to this stage derives a genuine pleasure from doing good. He does not imagine that he is laying anybody under an obligation. On the contrary, he feels grateful that he has found an opportunity of doing good, just as a man to whom a child is born does not imagine that a burden is laid upon him, but is happy and grateful

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for this divine blessing. Such people devote themselves to the service of humanity, and find sorrow and joy in the sorrows and joys of others, and the thought never crosses their mind that they have conferred benefits upon others. On the contrary, they are grateful that God has, out of His pure grace, afforded them opportunities of serving others, and they constantly desire that they may be afforded greater opportunities of such service, as parents always desire that if they had more money they would keep their children in greater comfort.

There are three stages of evil corresponding to the three stages of virtue. As against *'adl* (عدل) there is *Faḥshā* (فحشاء) which when used with the word *Munkar* (منكر) means such secret vices as do not manifest themselves, for instance, evil thoughts and evil designs issuing out of an unclean mind. This is the *first* stage of vice, as *'adl* (عدل) is the first stage of virtue. The influence of evil company, evil instruction or animal tendencies is first felt by the mind, and a man is assailed by evil thoughts which incline him towards vice. But there is an inherent tendency in man towards virtue which suppresses and overcomes such thoughts, but if they are allowed to take root they prevail in the end and the first foundations of vice are laid. Then begins the *second* stage of vice, *munkar* (منكر) which affects a man's acts and conduct. Other people are displeased by such conduct and disapprove of it, but so far it remains confined to acts which affect the individual alone, for instance, loose talk, falsehood, etc. Besides, at this stage a man develops only a few vices and is ashamed of them and is afraid to indulge in more serious ones. When, however, he fails to keep a sharp look-out over his own conduct and takes no steps to check his career of vice, he arrives at the *third* stage, which is called *Baghyy* (بغى) that is, vices which injure other people and amount to an open violation of all rules of moral conduct. The word *Baghyy* (بغي) means revolt, and the third

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stage of vice, therefore, indicates that the evil-doer openly revolts against moral laws and throws off his allegiance to them. He now takes pleasure in vice, and boasts of it, and reproof or admonition has no effect upon him.

By indicating these different stages of virtue and vice, Islam has rendered it easy for every person to ascertain his true position in the moral scale, and to take steps and adopt measures for his moral improvement. At every stage a man has a definite object put before him, which does not appear to him to be impossible of attainment and which, therefore, does not discourage him. For instance, nothing would appear stranger or more hopeless to a man who is so steeped in vice that he does not retain the slightest conception of virtue or morality, than to be told that he must so reform himself as to make virtue a part of his nature and to spend the rest of his life in the service of humanity. The gulf between his present position and that which he is asked to attain to, would appear insuperable, and he would probably despair of ever being a better man. But if we were to tell him that every step taken towards virtue makes him more virtuous and that if he cannot altogether renounce vice he should at least feel ashamed of it, he would eagerly follow our suggestion as being practicable and easily attainable. When he begins to feel remorse and is ashamed of his conduct, we can tell him that he has achieved the first step towards virtue, for the renouncing of the graver forms of vice is also a form of virtue. The encouragement which he derives from this we can use as an aid towards his further progress on the path of virtue. We can next ask him that if he is yet unable to do good, he should at least avoid evil, and should refuse to act upon the evil promptings and suggestions of his mind, and should try that no evil acts are done by him so that he should not by his evil deeds cause pain or unpleasantness to others. He will find this easier than the first stage, and when he has accomplished this he will be more than ever eager to advance towards virtue and to

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renounce his former career of vice. His mind will still be full of evil thoughts, but can anybody doubt that he will have attained a certain stage of virtue, for he is constantly advancing towards it and has renounced the greater portion of his vices? We shall then ask him to take the next step and to cleanse his mind of evil thoughts and to shun all impurity and vice. This will surely be much easier for him than the first two stages and when he has accomplished this, his mind will be like that of a new-born child, a clean slate on which no impression has yet been made. We shall next ask him to adopt the standard of *'adl* (عدل) or equitable dealing in his conduct, and thus he will gradually attain to that stage of virtue for which he is fitted by his courage and capacities.

If this method is not pursued, every scheme of moral reform is bound to end in failure. General moral sermons which do not keep in view the principles above enunciated, are valueless as means of effecting moral reform. One might as well start the education of an illiterate child by asking him to commit to memory the books prescribed for a post-graduate course, or to memorise the whole of the New Oxford Dictionary, in the fond hope that when he has performed this stupendous task he will become a truly learned man. The result will be that the child will probably go mad, or at least his mind will be left as blank as when he started. He will only have retained a few phrases in his memory, which he would be able to repeat like a parrot, without having the slightest notion of their meaning. In the same way, no moral improvement can be effected by exhortation, however fine, of a general nature.

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RELIGION AND MODERN CIVILIZATION

[By Mr. Muhammad Aslam, B.A. (Cantab.)]

I

I take civilization to mean the business of living together, which business we broadly carry out in our family life, and in our industrial, political, and international relations. Ever since man became civilized he has had to carry out this business efficiently and well. In fact the level of civilization which he has reached in different periods of history has depended on the degree to which he has been able to carry out this business of living together satisfactorily.

To-day, most of these relations which constitute the task of civilization have become very complex, and a combination of circumstances which penetrating scholars are rapidly bringing out, has resulted in making the entire structure of civilization shaky, unreliable, and in imminent danger of being washed away by a catastrophe which may spring upon mankind at any time. The business of civilization, in a word, is in a very bad way to-day. If competent observation[1] is to be believed, the great human institution of the family is seriously threatened with disruption; industrial relations are strained to the point of producing an incurable hatred between class and class; and the wider international relations are bad enough to provoke, in the words of a distinguished writer "the laughter of the gods".[2]

In the past, the task of cementing people and drawing them together, and enabling them to live a

1. See Radhakrishnan: *Kalki* or *The Future of Civilization.*
2. Prof. William McDougall in *World Chaos.*

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satisfactory common life has been largely carried out by religion. But to-day it seems as though the task is too huge and too difficult to be performed by this ancient hand-maid of man's morals. Or, perhaps, religion has difficulties of its own. At any rate, the modern mind has become very distrustful of religion. It does not look to it for the task of rebuilding civilization. It looks rather to the wisdom of man unaided by God, to devise a plan by which to save civilization from degenerating into the life of the jungle.

II

However complex our civilization may have become, and however difficult it may be to rebuild family, social, and international relations on foundations of security, justice, and happiness, it is impossible to save and reform civilization by any other means than religion. I am perfectly willing to let our wisest men try and devise a plan by which to make civilization worthy of mankind. I am willing, for instance, that some of the wisest human leaders that we can think of should get together and reconstruct civilization but I am certain that they themselves will shudder at the enormity of the task. They will know far too much of the difficulties and of the problems which beset civilization to-day, even to try successfully to attempt such a task. If they, however, seriously made the attempt they will probably end in violent disagreements and the task of finding a satisfactory solution to the perplexities of civilization will be converted into the task of criticising one another; there will be philosophical and pseudo-philosophical wrangles which will have no end. If, perchance, our wise men succeed in producing an agreed scheme, that scheme will have no authority behind it to make it acceptable to everybody and to all classes of people. Indeed, it is the essential weakness of all man-made schemes that they do not grip the hearts of people. They do not strike us as impartial and just. There always is somebody or the other, some class or the other, who will complain that the law to which they are being subjected is partial and

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designed to favour one class against another. Do not our human governments keep legislating about all kinds of matters, about domestic, social, and industrial relations? And has not the League of Nations taken upon itself the business of legislating about international affairs? And are not these laws and findings being continually condemned by one section or another as being partial, as being designed to help one against another, as being pro-this or pro-that? Do not minorities complain that the laws are designed to serve the interests of majorities and do not majorities complain that the laws are designed to serve the interests of powerful minorities? Do not women complain that men make the laws to suit their own interests? And do not men complain that certain laws concede far too much to women? Have we not had certain laws condemned as pro-labour and other laws as pro-capital? And lastly, have we not had it said of the League of Nations that it is not a League of *all* Nations?

When such has been the fate of man-made laws, how can we expect that any social scheme for the whole of the world—it may be designed with all the care and thought that human wisdom can command—how can we expect that such a scheme will ever command the confidence of all human beings, of men as well as women, of labour as well as capital, of the weak as well as the strong nations? Even supposing that human wisdom could produce a social scheme not only agreed, but also one commanding the confidence of all humanity, who can guarantee that it will put the entire species of mankind, men, women, the strong and the weak, the rich and the poor, under an equal discipline? Will they not treat such a scheme as they have treated all man-made schemes? Will they not quarrel and complain about it? Will they not try to avoid their obligations under it by clever and ingenious excuses? Shall we not have a crop of lawyers who will help all transgressors to sin with impunity? And, finally, how can we ever be sure that any such scheme will be more than an experiment in human reform?

III

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I cannot go on pointing to such things. I must be content with saying that if the task of rejuvenating civilization is to be put in the care of human wisdom the situation is hopeless. Let us therefore try and see if the ancient guardian of man's morality, religion, can help us to-day as it has done in the ages past. Let us not ask ourselves whether any one given religion is completely satisfactory. Let us not ask whether we can believe or not certain things that any given religion asks us to believe. Nor let us quarrel whether any given teaching is capable of being practised to-day or not. Let us broadly ask ourselves, if we *could* have a satisfactory religion, would it not answer human difficulties, in a way far better than human wisdom ever can answer them? Everybody will agree, I think, that religion will solve these difficulties in a way in which nothing else can. If we had, as it were. God Himself to provide us with the necessary teaching to make harmonious and equitable, our social as well our international relations, it would be a very different matter. Such a teaching would inspire confidence in us, as having been fashioned by an Author perfectly equal to His task. It would be a teaching fashioned by One Who is the Source of all Knowledge and all Power. Once provided, it would lay all human disagreements at rest. We would perhaps put slightly different meanings on it, but that would be a different matter from not agreeing on it at all. Nor would there be any fear of the teaching being condemned as partial, or as pro-this or pro-that. God is the God of all mankind. He is *Rabbul-Alamin*, the God of all the worlds, of the East as well as of the West. He is above sex and above progeny that He would legislate against either men or women or against one people or another. He is above want that He would legislate against either labour or capital. He is above caste, colour or creed that He could ever be partial in the matter of inter-caste, inter-communal and international affairs. And could anybody or any people escape the laws of Allah by clever excuses or by false-

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hood? God is present everywhere and there is nothing that we can keep or conceal from Him. Would it not have made all the difference in the world if prohibition in America instead of being legislated by man, had come from God? Indeed, if all the morality that we find in the world, depended upon man-made laws, and if we did not have the persuasiveness of religion influencing human conduct, we should have had a world far more barbarous, far more unjust and far more unstable than it is to-day. Religious law, supposing we could have one, would not require to be enforced. It would require no police, no army, and no state officials to back it. It would of itself grip the heads as well as the hearts of men. It would have restrained them from doing wrong long before their was time for earthly law to step in and haul over the wrong-doer.

I am convinced that even those who have lost faith in religion will welcome the prospect of the rehabilitation of religion in our personal, social and international relations. Because, though we may really have lost our faith we do regret the loss, as we know in the heart of our hearts that what religion can do for us nothing else can. It would be ever so much better, therefore, if we could really believe in religion and put ourselves under its discipline.[1]

IV

But while thus disposed, we cannot forget that some of the most acute thinkers of to-day have opined that religion cannot be acceptable to human intelligence. There are many different things that have been said in this connection. The most widely felt difficulty, however, has been pointed out by the radical Bertrand Russell.[2] He has often told us that religion cannot

1. This is supported by observations made by Walter Lippman in his *Preface to Morals.*

2. See particularly the chapter on religion in his *Education and the Social order.*

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appeal to man's intelligence because it asks us to believe in propositions which are not quite certain. I think it does not require a long reply, because if you asked Mr. Russell himself as to what *is* certain, he would tell you that nearly nothing is certain. Long ago, Descartes suggested that though we could doubt our senses, and regard as uncertain the choir of heaven and the furniture of the earth, we could not possibly doubt the fact that we did doubt. The fact that we do doubt means that *we* at least exist. For how could we have doubted at all if we did not exist? However peculiar and unsatisfactory this position may appear to the ordinary man who believes not only in the certain existence of his own self, but also in the existence of the external world, and the heavens over head, it was a great concession on the part of a philosopher to make. Only hear what Bertrand Russell has to say. He thinks that Descartes did not doubt nearly enough, and that the only conclusion we are warranted in drawing from the fact of our doubting or our thinking is, *not* that we doubt and therefore that we exist, but that *it* doubts in me, and that some *thought* here and now exists, nothing more. So, you see how far we can go with philosophers. To believe that there is a world round about us is uncertain. To believe that we exist is also uncertain. If the basic beliefs of our life are so dubious, what hope or what use can there be in trying to address ourselves to the so-called problems of civilization? It is far wiser to say good-bye to the philosopher, to withdraw from his company, and trust our common sense judgments, and address ourselves to the business in hand, that of making civilization both secure and just.

V

But there is another crop of difficulties which we must dispose of.

These come from modern psychology. But though draped in modern psychological language, they are but a repetition of the old charge levelled against

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divine messengers that they are insane. For unless they are so regarded Science—or perhaps it is truer to say, materialistic Science—cannot square itself with the claim that they have had direct contact with the Divine, and that what they teach is known to them to be directly true. The leader of the modern psychological attack on religion, however, is Professor Freud. He has suggested that religion and religious experience are an illusion[1] or a projection of our own minds which we wrongly take as real, and which we will grow out of, with intellectual maturity. It is a very dangerous suggestion, but I think like all suggestions which clever people make in order to destroy religion, it may perplex us for a moment, it cannot take hold of us. A complete reply to this attack must prove too long and too technical, but I should urge on my readers a few general considerations which constitute, to my mind, a sufficient disproof of Freud's suggestion. First of all, we must remember that we can not dismiss the experiences of the great religious personalities only because they strike us as being unusual and out of the ordinary. We have to see if, apart from the unusual nature of their experiences and their claims, there is in the general character of the lives of these geniuses anything which smacks of an unsound or a sub-normal mind. If we ask ourselves this question we will find that far from being unsound or sub-normal these leaders of religions have each displayed, in all matters, an extraordinary degree of intelligence, balance of mind, wisdom and foresight. They have presented ethical discoveries which have proved their enormous value on the anvil of history.

Secondly, we must remember that the purpose which prophets have claimed for their advent has been to elevate humanity morally and spiritually, and in this respect they have eminently succeeded. If the historical consequences of their missions and their work had been counter or even less than what they had expected, we could have some reason to doubt the soundness of

1. Freud in *The Future of an Illusion.*

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their mental equipment, but this has not been so, all of which shows that in regarding as illusions their peculiar experiences and their equally peculiar claims, we are perhaps being shy in acknowledging with our tongues what our hearts deeply realise.

Thirdly, we are to remember that the lives and teachings of the various historical teachers of religion can be co-ordinated so that we could regard the outstanding founders of religions as a chain every part of which has been anticipated and, in this way, acknowledged by those that have gone before it. We can regard the different messengers, to use another metaphor, as so many beads on one string, all supporting one another.[1] It is remarkable that men who appeared under such different conditions should have given us the same account of the Divine Being. This can hardly be so, except if we believe that they proceeded from the same Divine Source.

Lastly, we must remember that the mass judgment about these personalities entirely precludes the possibility that they could be people suffering from nervous or mental disorders. Whenever such a teacher has appeared, he has had two classes of people to face. There are those who offer complete allegiance to him, and there are those who offer nothing but hostility to him. Neither allegiance nor hostility is the kind of treatment we would meet to an insane person. So, considering all these things, it seems to me that the suggestion of Freud is an after-thought, a process of 'rationalization' on the part of a clever person who in order to prove his fantastic theory, must do so or retire.

VI

We are thus brought to the position that as

1. For a remarkable account of this see *A present to His Royal Highness the Prince of Wales*, by the present Head of the Ahmadiyya Movement.

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religion alone can save civilization, we should not be ashamed of letting religion do the task, only because certain clever people to-day are not willing to trust it. But as soon as we agree to trust religion broadly, we find ourselves up against the difficulty of having to decide which of the many determinate forms of religion would suit our purpose. The difficulty is particularly embarrassing because the determinate differences between religions sometimes pertain to some of the most vital matters concerning the welfare of man. On what principle are we going to pick and choose as we obviously must, once we agree to trust and to turn to religion? I think the difficulty only arises when we forget that God is a Universal God, the God of all mankind. Such a God could not but have provided for the spiritual and social uplift of different nations, and at different times. All the great religions which have raised humanity to moral and spiritual heights, and which have since left durable traditions behind them, must have been divine in origin, each having come in its time and in its place to quicken faith and action. Such differences as we find among them to-day must have crept in as human interpolations, or they must have been provided by the Divine Being Himself owing to historical or to national circumstances which they were destined to meet. Our plain duty then is to see that the last great revelation in which God revealed to mankind His Guidance and His Law, for social as well as for spiritual matters, is Islam. Let us not be disappointed if this discovery does not apparently square with the religious inheritance which we have learnt to call our own. Let us give up this habit of calling one religion mine, and another thine. Let us look for God's Own Purpose, and let us see that the same God Who sent messages to different peoples through the Hebrew prophets, through Jesus, and through the Teachers known to India and China, the same God addressed all mankind through Muhammad. Let us therefore seize the teaching of Muhammad as the freshest Revelation of God's Law. Let us look trustfully at it. For if we do, we are sure to find that in social matters, in

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matters which make for stability and justice in civilization, as in other matters, Islam satisfies both our intelligence and our conscience. At least it has certain formal features which will commend themselves to anybody who thinks about them; and which together confer on it a very important distinction. Islam was, for instance, from the very beginning conceived in universal terms, terms which embrace the whole of humanity, not this or that section of it. Who will deny that any social plan which is to solve the difficulties of the world of to-day, must be conceived in terms of the whole humanity? The time has gone by when one section of humanity could be treated apart from the other sections. The world is fast becoming one. It has already become one for all practical purposes and if we must save it as a whole.

Again, a very important feature of Islam is that it does not leave social and international matters in the care only of good intentions, but provides suitable guidance for their satisfactory regulation. I think Bernard Shaw has said in one of his remarkable prefaces[1] that good intentions do not carry a grain of political science with them. They are a good thing, but they will not achieve much unless they are directed by wisdom, just as wisdom is a good thing, though it will not achieve much without good intentions.

Another great feature of Islam is that whatever it teaches is illumined for us by the certain example of its Holy Founder. Whatever he taught he himself put to practice, so that we do not have only the bare word: we also have the deed to illumine it. Perhaps it was because Islam was destined to be the last great teaching on all matters that it became from the very time of its inception the religion of a State and a Society which was able to legislate for itself. For, unless it had the opportunity of interpreting its theoretical ideals in terms of practice, it would never

1. *Man and Superman.*

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have been such a sure guide in social and international matters, as it can prove to-day. Perhaps it was because of this that the Holy Prophet was led on to such a rich domestic life. For, unless he had the opportunity to translate his own word into his own deed, we would never have known what his teaching really intended and how we could, to-day, apply that teaching to the domestic problems of our time.

VII

When we turn from the formal to the material aspects of the Muslim teaching, we find ourselves equally encouraged and braced up, even though the problems of our civilization may be ever so great. For there is not a difficulty that we are faced with to-day which has not been provided for in the life and teaching of the Holy Prophet of Islam. Consider the family. The right awarded by Islam to woman to inherit, own, and manage her own property, the sanctioning of the right to divorce given to both parties, along with the healthy limits put on the exercise of that right, as also the restrictions put on the mingling of the sexes, all make for a healthy family life, both mentally and morally. Similarly, the way it proposes to regulate the relation between capital and labour is conducive to harmony and to justice between these two conflicting forces of our civilization. It provides that in the fruits of capital the labourer has a share. It provides that capital should not go on accumulating in a few hands. There will have to be an annual charge on all capital. No capitalist will be able to augment his savings by charging interest on it. Nor will capital be passed on from father to son without being broken up into shares so as to provide for all the various heirs. And again, the way Islam regulates international relations is wonderful. As a young man the Holy Prophet joined a league to defend the rights of the poor. The event is known in history as the Oath of the 'Fazul'. The idea was that if anybody was reported to have been wronged, the league was to fight the offender as one body.

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Later in his life, the Holy Prophet held up this idea as being very dear to his heart. In fact, when he had risen to be the Spiritual Leader of a small band of people in Mecca and even when he was being persecuted and dishonoured by others, as an old member of this league he proved true to his pledge when on one occasion a poor man approached him and wanted the payment made to him of a small debt which a great leader among the Prophet's adversaries owed to the complainant. The Prophet not minding any danger or disrespect, went straight to the leader—a sworn enemy of his—and had the debt redeemed. On another occasion two tribes went to war. The Prophet announced on the authority of Divine Revelation that, in such a case, the other tribes should together judge the point in dispute and make a just award. If this was not accepted by any party the tribes were enjoined to fight the offending party, but only to the extent of disabling it from carrying on the fight. We here have, in essence, the ideal of a League of all Nations. Disarmament, according to Islam, would only be a half measure. It means as one brilliant writer has said that you are asking the parties to a fight, to fight not with two clubs but with one club each. Instead of disarmament you want an association of all nations determined to fight the party which does not accept the award of the league.

VIII

I cannot go into details, but I think whatever little I have said is enough to inspire trust and confidence in Islam. No doubt, there would be things that we cannot at once understand, but, if the broad teaching appears to us to be sound and healthy, it is our duty to try it out, trusting that the things we do not understand will become clear to us as we go on. Also it is possible that our disinclination to accept and to apply Muslim teaching is due to a natural disinclination to give up fashionable ways of thinking and living. But this should not stand in our way,

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because fashionable beliefs and fashionable institutions pass away, sooner or later, of themselves. It is much better that we change them of our own initiative, taken with care and deliberation. The duty of Muslims to interpret Muslim teaching so as to apply it to the complex problems of modern civilization is both plain and imperative, and not until they busy themselves wholeheartedly in the task, will they have discharged their obligation towards Islam and towards their time.

One last word. Will Islam—spiritual Islam let us remember—yet rise and quicken mankind once again, to faith and action? Will it not die away as all religions seem to be doing? I say No. Anybody, who has any doubt on this point, need only look at the transformation which the Ahmadiyya Movement is rapidly working in the sphere both of Faith and of Works. It is indeed a remarkable regeneration that is coming through its spread. It is like the regeneration we have had on the advent of every Divine Movement. The rise of Ahmadiyyat, therefore, marks the rise not only of Islam, but of all religion.

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THE DOCTRINE OF INTERCESSION

[*By Mr. Abdur-Raheem Malabari, B.A., B.L.*]

The way to heaven and eternal peace lies through life-long efforts and sacrifices. Prophets are sent by God to show the right direction in which these should be made and to invite people to that direction. During the lifetime of these prophets and for so long after them as their spiritual force continues to be alive and at work their followers try to walk in their footsteps. But with their passing away and their examples and teachings being consigned to oblivion, a state of moral and spiritual inertia comes upon the latter who then losing their former faith and zeal for work take to theorizing and inventing easy short-cuts to heaven and celestial happiness. Take the history of any religion from the simple, noble and practical creed that it was in the beginning to all the stupid and elaborate rituals and dogmas which it has developed and which it now emphatically represents, and you will not only be convinced of the truth of this statement but will also be surprised by the extent of the deterioration which that religion has suffered both in spirit and in practical utility.

The particular forms of the cheap and expeditious means invented by theological doctrinaire for getting straight away into heaven vary from religion to religion, but no religion in its commonly accepted form is quite free from the recognition of some such means. I am not here concerned with other religions and therefore I do not stop to cite their examples though they would be interestingly illustrative. In the following paragraphs I propose to discuss what is known as *shafa'at* or the doctrine of intercession in Islam which in its commonly recognised form has always appeared to me as an expression of the same psychology that has been responsible for the invention of the doctrine of atone-

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ment in Christianity and other similar doctrines in other religions.

The desire to reap without sowing and labouring expresses a universal human weakness and we all at times amuse ourselves with the hope of its realization. But most of the people are so much carried away by this desire that they actually begin to look upon it as a working principle of life. This peculiar frame of mind has been a good deal responsible for the decadence of healthy religious views and institutions and for the origin and general acceptance of many unwholesome beliefs in religious matters of which *shafa'at* as commonly understood is but one.

Let not this, however, be understood to mean that I do not believe in *shafa'at* at all. So far as that doctrine is recognised by the Holy Quran it is impossible for a Musalman to deny it or even to doubt it. But *shafa'at* as actually explained by the Holy Quran and as commonly understood by Muslims are two entirely different things. The form in which it is commonly understood is not only opposed to its Quranic version but in fact to the very purpose and spirit of the Quranic teachings on the whole. Therefore when I denounce the doctrine of intercession I denounce only that false and pernicious presentation which popular imagination and theological perversion have given it.

Popular View of Intercession

Shafa'at as generally understood and briefly expressed means the intercession of the Holy Prophet for his delinquent and sinful followers whereby they would be reclaimed from the torments of eternal hell and taken to Heaven where they would enjoy everlasting happiness. It is a privilege which according to common belief other prophets and righteous men also would be allowed to claim in varying degrees and according to their positions, though to the Holy Prophet it would be conceded in a measure in which it would not be conceded to any other person. What makes

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this popular conception of *shafa'at* so dangerous and un-Islamic is the fact that it is based on the idea that the consequences of evils committed here could be avoided in the next world so easily and by prophetic intervention. It means in other words that God would not show mercy unless He is persuaded to show it by those who are considered to be capable of influencing Him. It also means that prophets and other righteous men would be so kind-hearted as to feel pity where God could still be irresponsive to that noble impulse. This, of course, involves a very serious reflection on the personality of God and His sense of mercy. Mercy, and for that matter any other quality, whose manifestation is not spontaneous is really not worth much. Therefore those who are inclined to believe that God would remain deaf and insensible to the heart-rending cries of millions of lost souls and refuse to listen to their appeals unless and until He is approached and requested to do so by some of His favourites must have a very human or rather inhuman idea about God. I am sure no one can persuade God to do a thing which He would not Himself like to do; and what He is inclined to do, He would certainly prefer doing it without that being told or suggested to Him. In the former case, therefore, intercession is useless; in the latter it is unnecessary. Hence the popular view on the quesion of intercession is not only opposed to a true understanding of the Divine attributes but it is also unreasonable and illogical. Moreover, the belief that any person, be he the Holy Prophet himself, would be able and willing to rescue any man from the punishment which he may be found to deserve and to which he might be subjected, is bound to have a very baleful effect upon the conduct and morality of that man. It comes to this: Why should try to we resist evil temptations and refrain from enjoying worldly pleasures which opportunity and means might bring us, if we can enjoy them without any fear of serious consequences ?

Basis of Salvation

According to the Holy Quran salvation and

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spiritual triumph ultimately result from God's mercy and grace, but that mercy and grace themselves depend upon and are proportionate to the efforts we make to get them. These two ideas are, to a certain extent, interdependent, but they are certainly not contradictory as has been supposed by some critics of the Quran, "God guides whom He pleases", "He denies guidance to whomever He pleases", "He does whatever He chooses", these and similar other statements are often met within the Quran. They all express the same idea that God's authority is most supreme and in no way open to question or criticism. To conclude from these verses, as has been erroneously done by some, that God of the Quran exercises His authority indiscriminately and like a despot is only to betray ignorance and lack of vision. It is quite true that God does whatever He likes, but it is equally true that He likes only what is just and reasonable. The fact that every man would be judged by his own actions and dealt with according to them is so emphatically and repeatedly asserted by the Holy Quran that it completely negatives the idea of arbitrary exercise of Divine pleasure. "Man shall have nothing but what he strives for", declares the Quran (liii ; 39). "He who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it", says it elsewhere (xcix : 7-8). The Holy Prophet himself is taught to say, "Surely I fear, if I disobey my Lord, the punishment of the Great Day : from whomever it shall be averted on that Day, God will have been merciful unto him" (vi : 15-16): The Holy Quran thus lays the greatest stress on personal conduct and holds that it alone constitutes the real criterion of a man's worth. To hold them in opposition to these positive assertions of the Quran that it would be given to any man to avail himself of the Holy Prophet's intercession in such a way as to secure him immunity from the punishment of his evil deeds is not only to belittle but to belie the authority of the Quran. The Holy Quran definitely says that the Prophet does not enjoy any such position. "Say", it says to him, "I do not control for you evil or good. Surely no one can protect me against Allah,

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nor can I find besides Him any place of refuge." (lxxii : 21-22).

No Mediators in Islam

According to the Holy Quran every man, whatever may be his position, is directly related and responsible to God. The popular idea of God represents and acknowledges Him more as a king than as the common Creator of all. And this emphasis on the kingly aspect of the Divine Being has been responsible for the prevalent and erroneous view which places Him at the head of a body of ministers and councillors through whom alone, it is imagined, He can be approached. But such a view is quite repugnant to the Holy Quran. The relationship between God and man which the Quran seems to emphasize is that of the Creator and the created. From this creation point of view all men stand in the same relation to God, however widely they may differ from one another in their individual merits and attainments. Hence they all enjoy equal right of access to Him. It is another matter if any person were to deprive himself of that right by his own evil behaviour. In that case none can help him nor can anything save him except, of course, God's own unbounded mercy. This is why the Holy Quran does not recognize any mediators nor such intercessors as Muslims have unfortunately come to acknowledge.

Intercession in the Quran

The Holy Quran states repeatedly and in the clearest and most unmistakable terms that in the next world nobody would intercede or would be allowed to intercede on behalf of the guilty and the sinful. The following are some of those statements :

1. "And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped" (ii. 48).

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2. "O you who believe, spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession" (ii. 254).

3. "And warn with it these who fear that they shall be gathered to their Lord, there is no guardian for them nor any intercessor besides Him" (vi. 51).

4. "Allah is He Who created the heavens and the earth and what is between them in six periods, and He is firm in power, you have not besides Him any guardian or any intercessor" (xxxii. 4).

5. "Have they taken intercessors besides Allah? Say: What even though they did not ever have control over anything nor do they understand. Say: Allah's is the intercession altogether" (xxxix. 43-44).

6. "And warn them of the day that draws near, when hearts shall rise up to the throats grieving inwardly, the unjust shall not have any compassionate friend nor any intercessor who should be obeyed" (xl. 18).

These half-a-dozen verses will suffice though they could be easily multiplied. The Holy Quran abounds in such statements. There are only a very few other topics on which the Quran has so repeatedly expressed itself. I need not add anything to show how strongly the foregoing verses condemn the ordinary view of intercession. Yet there are some other verses also in the Quran which speak of certain persons being granted Divine permission for intercession. The following are a few of them:

1. "Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He

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is firm in power, regulating the affair, there is no intercessor except after His permission " (x. 3).

2. " On that day shall no intercession avail except of him whom the Beneficent God allows and whose words He is pleased with" (xx. 109).

3. ' That day on which the spirit and the angels shall stand in ranks ; they shall not speak except he whom the Beneficent God permits and who speaks the right thing " (lxxviii. 38).

These verses show that God would be pleased to accord a sort of privilege for interceding to those whom He would consider as deserving that honour. what is then the real significance of this privilege and how far is it compatible with the strong disapproval which the Holy Quran has elsewhere repeatedly expressed of the idea that the Muslim masses entertain about intercession and of which the first set of verses I have quoted above contains ample and very unmistakable indication? A comparative study of all the Quranic verses for and against intercession with reference to other parts of the Holy Quran and in the light of all its teachings seems to make one thing perfectly clear and that is: whatever significance intercession may have it has absolutely nothing to do with sin and the sinful. That is to say, it is not a means whereby the guilty could escape punishment. If the guilty were ever to escape punishment, it will be due to God's mercy alone. Mercy is a Divine prerogative and its exercise depends entirely on Divine discretion and pleasure. It may be asked then what significance does the Quran attach to intercession when it so often says that some persons would be permitted to intercede with God? I am inclined to believe that in the truly Quranic sense intercession is nothing more than a mark of distinction shown to those who would be allowed to intercede, without its having, from the intercessors' point of view, any bearing upon the innocence or guilt of the persons on whose behalf they would be allowed to do so. As regards a man's actual worthiness of recompense, God alone is the Judge

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and He alone is competent to decide to what extent that man deserves to be rewarded or punished. No prophet or intercessor has any voice in these matters nor would they dare to express any opinion. The Holy Prophet himself is reported once to have said that even his entry into heaven depended upon God's mercy and grace. And he said this not because he entertained any doubt on the score of his success, but because he believed that Divine supremacy is and should be above human intelligence and criticism. It is, therefore, God alone Who decides as to who deserves and to what extent he deserves His forgiveness and He having decided upon these matters may allow any person He likes to intercede on behalf of that man and to the extent of His decision. This is why I say that the real Quranic intercession has no reference, from the point of view of the intercessor, to the innocence or guilt of the person interceded for. Let me try to make this point a little more clear with an illustration.

The place where I live is infested with beggars, beggars both of the legal and illegal type as Tolstoy spoke of Moscow beggars. Many of these unfortunate people are driven to my doors by the hope that they would be able to get something from me. To them a quarter anna each is the very ambition of life. I occasionally indulge in the little luxury of giving them quarter anna pieces and my little son who is about $2\frac{1}{2}$ years old and whom I love with all parental eagerness has seen me doing it more than once. Now, a certain beggar comes to me on a particular day and asks for charity. I thereupon turn to my baby and ask him what should I give to that poor man knowing that he would try to mumble "kal ana" which in his mother tongue means a quarter anna. He accordingly says "kal ana" and I give a quarter anna piece to that beggar. In such a case that beggar would be a hopeless idiot if he were to conclude that but for my son's recommendation I would not have given him a quarter anna or that whenever he requires a quarter anna he could approach my son and utilize him to get his

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requirement satisfied. As a matter of fact my consolation with my son has absolutely no significance so far as the beggar and his necessity are concerned, nor is it in the least indicative of any incapacity on my part to understand and do things for myself. It is I who give quarter anna to the beggar and it is I who decide what he should or should not be given. I having made up my mind on these questions so choose to exercise my decision that it expresses *inter alia* my love and regard for my son without, at the same time, allowing his caprice to affect my decision in any way. It is only in this sense that the Holy Quran recognises intercession. It makes this sense perfectly clear when it says, " On that day shall no intercession avail except of him whomt he Beneficent God allows and whose words He is pleased with " (xx. 109).

I do admit that the analogy by which I have tried to make myself clear is not a perfect one, nor is it applicable, in all its aspects, to God and His affairs. God is so different from and so far above anything that human understanding can conceive or human language express that even of our best and most sublime picture of Him is bound to be defective and only partially representative. This being so, all that I claim is that the analogy expressed above, defective as it is, yet gives a fair idea of what I have been able to understand of the Quranic view on intercession.

It may be noted that throughout this discussion I have refrained from going into *āhādees* or the sayings of the Holy Prophet. This is because I believe that so far as the doctrine of intercession is concerned the Holy Quran itself throws quite sufficient light on it.

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AYESHA, THE MOTHER OF THE FAITHFUL

Much nonsense has been talked and written about the Holy Prophet and much dirt and mud flung on him by the seemingly meek and inoffensive followers of the gentle, humble and harmless Prophet of Nazareth, because he married 'Ayesha at an age which considering the climatic conditions of Arabia was quite fit for marriage but which judged by the standards now in vogue in the West is considered to be below the normal for wedlock responsibilities. The West has of late acquired a tendency to dub everything as uncivilized and uncultured which does not conform to its own standards. We were till very lately under the impression that the character, habits, standards of living of a people were very largely influenced by the climatic conditions that prevailed in the country in which they lived. But now we are told by the leaders and thinkers of the West and even by those of our own people who have sold their souls in bondage to the so-called Western civilization and slavishly and apishly imitate all rubbish that savours of the West that in order to escape being stigmatised as savage, primitive, uncultured and what not, we should regulate our lives according to the Western standards of living. We should dress as the Western people dress. We should eat as they eat and what they eat. We should be guided by their methods in our social relations. The relations between the sexes should be conducted on the lines on which they are carried on in the West. If we fail to do the least of these things we are damned and fit to be kept in perpetual servitude to learn manners and become civilized which is another name for exploitation. No manner, however, greatly our moral and social concepts may differ from those of the West and our temperaments, instincts and outlook on life vary from theirs, no manner to what vast extent our climatic conditions may be different from those obtaining in the Western countries, we must be led by our Western

teachers in the minutest details of our lives, otherwise we are savage and primitive and must be taught the benefits and beauties of civilization at the point of the sword.

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Ayesha's Marriage With the Holy Prophet Fully Justified

Our Prophet (peace be upon him) who raised a people quite unknown to civilization to the highest pinnacle of culture and who in turn for centuries taught morals and manners to Europe is dubbed as "uncivilized" because he married a lady at an age at which girls in these days are not generally married in the West. The fact that Ayesha's marriage with the Prophet was suggested by an elderly woman coupled with the established fact that no one, not even the implacable Qureshite denouncers of the Prophet's ways objected to this marriage demonstrates the manifest absurdity of this objection and exposes the mean malignity of his detractors and traducers. The wisdom and propriety of the acceptance by the Prophet of the proposal of Khaula bint Hakim and the consummation of his marriage with Ayesha as soon as she reached her puberty were amply justified by subsequent events. Ayesha is believed to have lived with the Holy Prophet for about nine years and when the vast range of the very vital religious problems which Ayesha solved in the light of, and assisted and helped by, the knowledge she had gathered in the company of the Prophet, is considered, she is shown to be pre-eminently fitted to become the spouse of that Greatest Son of Man, the Noble and Exalted Prophet of Arabia. She drank deep at the fountain of spiritual knowledge which the Holy Prophet caused to flow and for about 45 years after the death of her beloved husband and Master she continued to fulfil his mission. On all sorts of difficult religious topics her counsel and opinion was sought and accepted. Her knowledge of the Qur'an and of the sayings of the Holy Prophet was of undisputed authority. Not only among Muslim ladies, nor only among the wives of the Prophet, but according to

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some critics among all the Companions of the Prophet who included in their ranks such theologians of erudition and eminence as Obayy-bin-Kaab, Abdullah-bin-Mas'ud, Ma'āz-bin-Jabal and Sālim and jurists and *mujtahids* of such great authority and influence as Omar and Ali she occupied a most prominent place and in the domain of Quranic knowledge she was considered to be a greater authority than any one of these gentlemen. To quote only one instance of her vast knowledge and very keen insight into the deeper meaning of the Quranic verses, she based her belief that prophets would continue to come after the Holy Prophet on the very verse, *viz.*—

ما كان محمد آبا احد من رجالكم ولكن رسول الله وخاتم النبيين

> Muhammad is not the father of any of your men but he is the Apostle of God and the Seal of the Prophets (33 : 40).

which has proved to be the mainstay of the belief of those who deny the possibility of the coming of prophets after the Holy Prophet. Theologians, jurists and traditionists have stumbled over this plain fact during the past 14 centuries and stumble over it even to-day, but Ayesha solved it in her own inimitable manner, as she solved many other weighty religious problems, aided and assisted by that vast store of divine knowledge which she had collected at the feet of her noble Master and Spouse.

Ayesha's Great Knowledge

She acted as a *Mufti* in the time of Abu-Bakr and Omar. Her consultation was sought by these two stalwart Khalifas of Islam on all important affairs of State. Musa Asha'ari, who himself was a very learned man, is quoted by *Tirmizi* to have said: "We, the companions of the Prophet, were never confronted by a difficult problem on which we consulted Ayesha and did not receive wise guidance and useful information." Imam Zohri, a man of

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undisputed intellectual eminence and learning says: "Ayesha's knowledge exceeded that of any other person, her consultation and counsel were sought by even the most distinguished and learned of the Prophet's Companions. Her learning was greater than the learning of all the Prophet's other wives and that of his Companions put together." This is indeed great praise and Ayesha richly deserved it. She was as eloquent and expressive as she was learned and cultured. She had at her command a galaxy of beautiful and idiomatic phrases which she used with perfect case and which while she delivered a speech added to the strength and force of her arguments. She was one of the most forceful Arabian orators. In her public speeches she combined arguments with an appeal to human sentiments. On the battle-field of *Jamal* when labouring under a misconception she raised the standard of revolt against Ali, she delivered a spirited and stirring speech which as regards the force of its arguments, the irresistibility of its appeal, the force and conviction with which it was delivered will go down to history as one of very rare specimens of great and grand speeches. She was not only endowed with a powerful expression of what she thought and felt but wielded an equally powerful pen. Her style was inimitable and her diction exquisite. She was, in addition to being a great speaker and a good writer, a soldier of no mean repute. According to one tradition she participated in the battle of *Badr*. In the battle-field of *Ohad*, when the Muslims had suffered a temporary reverse and a great confusion was prevailing in the ranks of the Muslim army, she carried water to the wounded and the dying, very often at great personal risk. In the battle of the *Ditch* not unoften she left the female quarters to see the progress of the struggle. But it was on the battle-field of *Jamal* where her sterling qualities as a great soldier were manifested. She fought like a brave soldier and led her men like a wise and sagacious commander and when she realized her mistake she was prepared to end the conflict and seek peace with her adversary like a true and honest Muslim.

A Paragon of Womanly Virtues

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She was very simple in her tastes and generous to a fault. She spent her nights singing divine pæans and her days fasting. She scrupulously avoided back-biting and finding faults with others. She was always ready to help the poor and the needy. Though of a humble and contented nature she was very conscious of her self-respect. She was brave and fearless, large-hearted, open-handed and generous-minded.

She was an authority on the customs and manners of the Arabs. Though not herself a poet she knew by heart hundreds of verses of well-known Arabian poets. She is said to be a very good physician also. But what singled her out as the most respected of all the wives of the Prophet and his most beloved spouse, and which marked her out as the greatest heroine of Islam was not the fact that she was a great speaker and a good leader or that she was generous, truthful and of a God-fearing nature, not even that she was a daughter of Abu Bakr, the most faithful and selfless Companion of the Prophet, nor even that she was handsome and was the youngest among the Prophet's wives. None of these things won for her the place she had secured in the heart of the Prophet and the very exalted position she occupied in the esteem and reverence of the Muslims. Her unequalled position was due to quite a different cause The Holy Prophet (peace and the blessings of God be upon him) had seen with his prophetic vision that Ayesha was possessed of extraordinary qualities of head and heart. He knew that of all women she alone was gifted with those usual inherent capacities and exceptional inborn faculities which would help her to imbibe the essence and kernel of his mission and to become imbued with the spirit of his teaching in a far less time than any other woman would have done and in a better way to teach all that she had learnt from him. She fully came up to the Prophet's expectations She was the woman of his dreams. She possessed, along with physical charms, a rarely beautiful and pure soul. Of all his wives the angel Gabriel visited the

Prophet in the bed-sheets of Ayesha alone. If she possessed no other qualification, this fact alone was sufficient to win for her the abiding love and esteem of the Holy Prophet. But she was also very liberally endowed by nature with internal and external beauties. Ayesha was indeed a lady of exceptional talents and rare accomplishments and with it she was the beloved daughter of Abu Bakr. To this may be ascribed the Prophet's special regard for her. To say the beauty of her person and her youth was the cause of her being the centre of the Prophet's attention is a most foolish and wicked imputation because Hafṣa was only one year older than Ayesha and Jawairia and Zainab were as handsome as she was.

NOTES AND COMMENTS

What is Wrong with Modern Civilization

There has always been a controversy between the 'ancient' and the 'modern'. There is waging furiously even now a controversy between the two. And with reference to this controversy there are two different attitudes, two outlooks. There are on the one hand those who are wholly for the modern civilization. They hold that it will grow and prosper. There are others whom the advocates of the modern civilization call 'reactionaries', 'retreatists', 'anti-modern', who think that winter has come upon this civilization. Herbert Spencer, in a remarkable essay, written over a generation ago, expressed deep regret at the fact that Europe was being rebarbarized. Dean Inge—a great thinker—has frankly criticised current civilization as a 'disease'. Spengler thinks that the West is in decay. Tolstoy in Russia and Thoreau in America fled from the modern civilization. Exponents of the view that the modern civilization has done more harm than good to the West morally and spiritually hold that the sum total of this civilization is the lust of power and the cult of pleasure. The West has been successful in controlling the forces of nature but it has failed to develop self-control. The result is the utilitarian theory of life which regards other men as means or tools to personal ends. The so-called 'reactionaries' or 'anti-moderns' hold that the present Western civilization has failed to solve the problems of life. Nay, it has added, they think, to their complexity. A Russian peasant, sometime back, very aptly summed up the achievements of modern civilization when, hearing Maxim Gorky, the well-known Russian novelist, on the marvels of technical inventions, he said, "*Yes, we are taught to fly in the air like birds, and swim in the water like the fishes but how to live on the earlh, we do not know.*" Family life, politics, international and economic relations are in a hopeless state of confusion. A number of factors such as the disorganization brought about by the last war, economic conditions favouring late marriages, the passion for self-expression, the weakened parental control and knowledge of the methods of birth-control have brought about a laxity in moral standards. Women are refusing to be bound by a code different

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from that which applies to men. The ideal of virginity has largely lost its hold. Looseness is commended in good fiction and accepted in high society. The fundmentalists may assert conventional views and say that if marriage without love is tragic, love without marriage is hell on earth. But the bolder spirits declare that life is the end of life. If we want to live completely, beautifully, adventurously, we must taste deeply of the cup of life before death snatches it away. They dismiss moral restraint as antiquated humbug and piety as mere superstition. Established institutions, they say, happen to be the most powerful enemies of life and so they must be turned down before a better social order can be built. As regards economic relations, the industrial age has made us worshippers of wealth. Wealth has come to be regarded as the passport to the kingdom of heaven. Success by any means and at any price has become our ideal. In the social hierarchy, any one who has the luck or the ability to make money occupies a high place. The days when poverty could be clean, healthy, and self-respecting are over. Money-making has become one of the most popular industries of the world. The international situation is not likely to hearten a lover of humanity. The nations plead for peace and prepare for war. They are not prepared to give up the cast of mind that leads to strife. We approve of warfare but criticise its methods. National hatreds are on the increase. Every country is preparing for a war which will be more dreadful and devastating than the last war. These are the "achievements" of the modern civilization, its detractors and disparagers say. But if the ravages of modern civilization are great, so are its boons and blessings. The inventions and discoveries made by the West have to a very large extent relieved human afflictions and miseries and have greatly added to the comforts and conveniences of life. Europe, indeed, has specialised in many sciences and for them the East owes it a deep debt of gratitude. But India of all countries has specialized in one science—the science of the spirit; the science of self—and this science is greater than all other sciences. India produced *Rishis* in the past who discovered some laws of this science. It has produced again a *Master-Rishi* in our time who has discovered all the laws of this science. Ahmad of Qadian is that *Rishi*. All her sciences will not solve her many complex problems unless Europe learns this science of self at the feet of Ahmad. The ills and evils from which the world is suffering are too vast and complex for the philosophers, politicians, priests and great internationalists and economists to solve. They need the services of a *Rishi*, a World-Teacher. That World-Teacher has already come.

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"World Chaos—the Responsibility of Science."

The famous writer William McDougall has written a nice little book on the above subject. The thesis of this little book is twofold : first, that physical science has been the principal agent in bringing about the very rapid changes in our social, economic and political conditions which are the source of our present troubles, secondly that in the development of the neglected social sciences lies our only hope of remedy for those troubles. He does not deny that physical science has brought such great and obvious benefits to mankind that it commands the respect, the admiration and the ungrudging support of all civilized portion of the human race. But he believes and we see no reason to disagree with him, that it also has produced a civilization which is at once top-heavy and lop-sided. The writer sums up his argument as follows :—

> We live, then, in an age of grave social disorder and threatening chaos and it is in the main due to Science. What is the remedy ? The remedy for science is more science, more knowledge systematically organised. But what sort of science ? Physical science has been the main agent in producing our chaos ; and physical science can bring no remedy. Suppose that physical science should continue its brilliant and accelerating course ; suppose that it should discover heavenly bodies a million times more remote from us than any yet observed ; that it should enable us to see and hear at any moment what is going on at any point of the earth's surface and to travel thither in a few seconds ; suppose that it was put at each man's service (on the average and in principle) energy equal to that of ten thousand slaves, instead of only fifty as at present ; suppose it should invent explosives and gases a million times more destructive than any now available ; suppose that another Einstein should convince us all that space is zigzag or that time is square. Should we be any happier or safe for any of all these advances ? Consider what would happen if some brilliant physical discovery were to put us in free communication with inhabitants of Mars not very unlike ourselves. We should forthwith be absorbed in efforts to prepare some ray with which to blast them from their planets, in the " purely defensive " warfare which our fearful imaginations would anticipate. And if some physicist

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were to realize the brightest dream of his kind and teach us to unlock the energy within the atom, the whole race of man would live under the threat of sudden destruction, through the malevolence of some cynic, the inadvertence of some optimist, or the benevolence of some pessimist. I submit that no such discoveries, nor any others that physical science could posssibly make, could avail to remedy our condition. I would go further and assert that every step of progress physical science may make in the near future can only add to our dangers and perplexities : for every step of such progress must increase the top-heaviness and the lop-sidedness which are the radical faults of our civilization.

I have no wish to belittle the achievments of physical science. They are immense and altogether admirable. I am concerned only to bring home to the minds of my readers the indisputable fact that the very successes of physical science, leading as they have done and inevitably must do, to rapid and violent changes in all our modes of living, are producing a state of affairs that is ever more unstable and dangerous which urgently needs some large-scale corrective such as physical science, no matter how successful, is in the nature of things unable to supply.

We, too, like Mr. McDougall, firmly hold that the progress of physical science while increasing our bodily comforts will add to our difficulties, perhaps to the destruction of the world peace, unless an equal or even greater attention is devoted to the development of the Science of Life which Mr. McDougall calls social science. This work only Religion can do.

This Age of Ours.

The *World Order* writes :—

"This age is new and unprecedented not so much because for the first time the entire world can be apprehended as a unit—significant though that fact be in the unfoldment of history—as because the existence of humanity has become independent of nature. That is, the rise of technical industry has made the individual, the family and the local group dependent upon their relationship to society rather than to the soil. We are caught up into an entirely

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new world—the world of human relations—and from that world we must seek the means and the fulfilment of our earthly life.

"Public opinion and psychological values have assumed the commanding place so long occupied by climate and weather as the vital factors in daily existence. Throughout modern civilization, the fall or rise of the barometer of human emotion determines the fate of millions of persons day by day.

"The political device of the universal franchise and the ballot have supplied to public opinion an immediate and well-nigh irresistible instrumentality for social action. The revolutions resulting from the ballot cast by an unsettled or manipulated opinion are far more overwhelming than any armed uprising of the past. With no political values higher than shifting opinion, the civilized world has been thrown into a maelstrom of change. The landmarks of the past have been swept away."

The world as we fully explained in our article, "Ahmadiyya Movement—a vindication," published in the last issue of the *Review of Religions*, is at the threshold of a new era. In every sense of the word the world has undergone a complete change. A new world-order presupposes a new world leader. A world leader must be above the distinctions of race, colour, and community. He must be a divine teacher, a messenger of God. That much-needed world leader has already appeared.

Jewry in the Melting Pot.

It is common knowledge that the Jewish people have been as deeply and widely involved in the world changes, social and religious, as any group or nation of mankind. Of the developments which have affected them during the post-war period, and especially during the last ten years, the following, according to the *International Review of Missions* are, perhaps the most important.

First, there has been a growth of anti-Semitism in both Europe and America. Formerly the outbreaks were limited in area and only Rumania and Russia denied human rights to their Jewish inhabitants. To-day many lands have discovered that a 'Jewish question' exists. One qualified observer says: 'Probably not since the days of the Crusaders has anti-Semitism been so universal.'

Second, must be mentioned the fact of the world-wide emancipation of the Jews, with the consequent disintegra-

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tion of Judaism. Before the war the majority of Jews who lived in Eastern Europe were denied any real freedom politically and were in bondage to rabbinical tyranny. Now half of the world's Jews have come almost suddenly into vital contact with a life different from their own, while the revolt from orthodox Judaism, already prominent in certain countries before the war, has advanced with startling rapidity. It is probably not an exaggeration to say that millions of Jews to-day profess no religious conviction whatever. Religilously-minded Jews are deeply distressed by the conditions which they observe, whether it is the religious degeneration of Jews in Eastern Europe or the estimated fact that eighty per cent. of American Jews are religiously adrift.

Third, along with the decay of orthodoxy has gone a revival of race consciousness. Evidence comes from many quarters that Judaism to multitudes of Jews is more a matter of race than of religion. Possibly the growth of nationalism amongst all the smaller peoples of Europe, resulting from the war, has had its influence upon the Jews. Conversely, the increased racial consciousness of the Jews fans the flame of anti-Semitism, as is seen, for instance in Germany, where the movement of which Herr Hitler is the leader is strongly anti-Semitic. The sense of race consciousness and even of a special Jewish mission to the world is not the same as Zionism, with which we shall deal separately. It is shown in some lands in a demand for recognition of a separate national Jewish status. Jews throughout the world are conscious of their common existence, they stretch out hands across the seas, and they have a growing conviction of their power and mission in the world, undefined as that mission may be.

Fourth, there has come about a remarkable growth of Jewish influence in the world. In the main it is the natural consequence of the influx of people of high natural ability into countries and into spheres of life from which they were formerly excluded. Their power in finance, in commerce and in industry, in the world of the theatre and cinema, in Science, Philosophy, Medicine, and in Socialism as well as other political activities, is widely realized, and one of the simple explanations of it is to be found in the fact that in almost every country the proportion of Jewish students in the universities is much higher than the Jewish proportion of the total population.

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